

Lous Pediculi:

OR AN
APOLOGETICALL
SPEECH,

Directed to the VVorshipfull
Masters and VVardens of
Beggars HALL.

Written in Latine by the learned
DANIEL HEINSIUS.

And from thence translated into English by
JAMES GVITARD, Gentleman.



LONDON,
Printed by THO. HARPER. 1634.

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OR AN

APOLOGETICAL

SPEECH

Directed to the Worshipful

Masters and Members of

the Society of the

Free School of the City of London

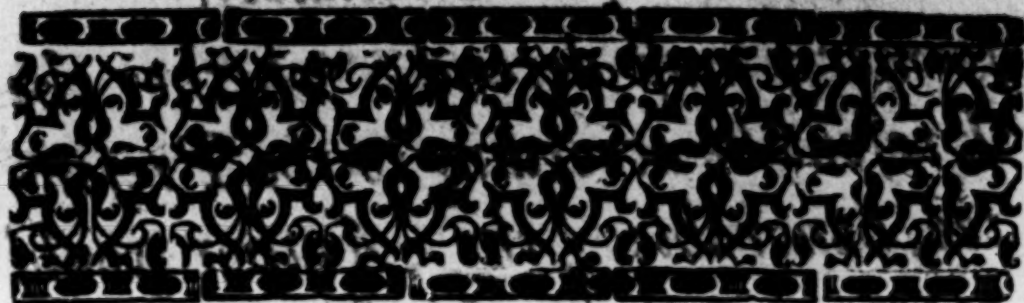
by DANIEL HARRIS

And now translated into English by
JAMES GILBERT, Gent.



LONDON

Printed by T. HARRIS 1734.



TO THE
HONORABLE

HENRY, Lord CARY, Baron
of Leppington, &c.

My Lord,



*I*S confest, that Authors
should bee as proper in
their Dedication, as ap-
posite in their expression:

Nor know I which is the greater
felicity. For the latter, let but the
Censurer become a Reader, and I
thinke the Worke will vindicate it
selfe; though the name of the fa-
mous Composer may be enough. The

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former

The Epistle Dedicatory.

former I must defend : whether the
Present be according to the Prefa-
tee, honorable ; the Author would
make a man beleeye it so ; and if it
be not, yet let the plea bee heard a-
fore condemnatory sentence. Howso-
ever, let me not be mistooke ; my de-
dication is in the abstract, the strein
of wit. Let Poets (for I count this
Pamphlet but poeticall prose) bee in
the same degree of priviledge with
Painters. It undervalueth not the
Pencill of the herein admirable, A-
drian Brower, that his draughts be
but revelling Beggars and drunken
Bores : Stultitiam simulare loco sa-
pientia summa est. So the lively ex-
pression of naturall rudenesse, to the
eye of apprehensive curiosity, may
seeme the height of artificiall feat-
nesse.

The Epistle Dedicatory.

nesse. My Lord, you have a transcendency above others from Nature and Fortune. Nor can such a qualified Spirit affect but transcendent objects : among which I suppose this to be such Chymistry of conceit, as can extract a specious discourse, not from a barren but a contrary subject. This doth the Translator present together with himsele,

To your Lordship in all devotion of service, I. G.

The Fifth of January
1685. My Lord, you have a manifest
demonstration before you from the
said Fortune. It is not such a
thing as I have said but a
object: among which I suppose
to be the (quantity of corn) as
can extract a specimen of corn, not
from a barren but a contrary subject.
I think the (quantity of corn) is
greater with himself.

To your I am obliged
Your humble servant



Laus Pediculi:

Directed to the VVorshipfull
Masters and Wardens of
Beggars HALL.

Aldermen Canters,



HE Ancient VVriters
have delivered, that O-
pinion is *Sacer morbus*,
which is of that power,
that on whomsoever it
lightly breatheth, it doth
(as it were) fether him with chaynes, and
doth not suffer his eyes never so little to
peep towards the dawning truth. But this
is chiefly to be deplored, that having once
taken possession of the judgement, where-
on the welfare of mankinde doth depend,
it commandeth the suffrages and voyces,
and swayeth on that which is forestalled

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with

with fancy. Nay, in troth, shee her selfe doth execute the place of judicature. Who is so forlorne of sense, as not to confesse that this is apparant in our defendants cause? This same *Louce*, a creature of fame, and common note, mans familiar guest, & retainer, born and bred of him, his home-batled nursling, and cherished with the warmth of the same harth, borne to the communion of Fortune, & tutelar dependency, & allied in the sacred tie of any other domestick relation: yea, your ever trusty companion suffers under the tyrannicall oppression of men, and is made by them as contemptibly infamous as they can: and is not only banisht from sea and land, but also is most barbarously expelled and ejected from the body of man, which is his onely seate of life and maintenance. The cause whereof being demanded, it will bee found no other but meereely Opinion. The which to have fully driven out of the minde, I thinke it much avayling to the safety of this defendant, whom the more earnestly to commend unto you, I thinke
it

it sufficient to notifie unto you his commendable properties. First of all, they say the very name is infamous, *heaven help us!* which is derived from the most fashionable part of the body (as they themselves dare not deny :) first men did call him *pedem* or foot ; afterwards by a loving and flattering appellation they called him *pediculum*, with as honest a name as eyther *Oedipus* or *Polypus*, which have the same Etymology. See therefore, and thoroughly view the force of Opinion; no man thinks it ugly to say *pedicularum montem*, *populos pediculos*, *pedicularum agrum*, *five flumen*, a hill of Lice, a nation of Lice, a field and river of Lice, that I meddle not with the Lice of leaves and fruites. Although the Romans would not see them want illustrious and magnificent names, as when they called them Serpents, or creepers, and *Sexupedes* or sixfooted creatures; Yet the Grecians much lesse would ; which amongst other names haue giuen him one from the very shop of reason, *ἑστιαρ* the brayne of man. The Hebrewes haue named him

also from a powerfull word *canan*, which signifies with them to lay a foundation, (from whence *can*, a pedestall, foot, or foundation;) eyther because they are the foundation, of greater animals, or else because they are supported of many feet, as upon a basis. Therefore they are called *cinnim*, by that most ancient nation. The Greeke Septuagint called them *οὐλίας*, not as being other cattell (which we euer deemed) but from their compasse, because *οὐλίον* is as much to say, ~~a little or small~~. Whence the Chaldeans also from their pinched and concised body called them *cimlin*, and the Arabians *camla* : meaning this selfe same creature. Nor neede any one bee ashamed heereof, seeing valour eyther excuseth or commendeth the thinnesse and contractednesse of their body, which also every one admires in Pismires, unto whom the Ancients do ascribe mighty wisdom. Nor doe our clients also when they fall upon mans flesh, behave themselves lesse valiantly, as that every one deserve the same cōmendation which
the

the Prince of Poets gives to that great Hero.

Tydeus was but of stature small,

Yet of his warlicke hands was tall.

Although our defendant thinks it doth not concerne him at all, by what names he is stiled: Which excellent humour of indifferency, doubtlesse he tooke from the Stoicks, when hee lived heeretofore grazing in their beards and brows. Furthermore, whereas both Orators and Philosophers doe fetch the roote and originall of prayse from ones native soyle; (which *Plato* approoves of also in his *Menexenus*, our Sparke was borne neyther at *Athens*, nor *Rome*; which Cities have beene praised and celebrated by great Orators, even untill the hearers eares were cloyed. The native soile of the Louce is Man; whose worth and prerogative to blazen, were but a silly and idle enterprize: who as hee is onely endued with Reason, so hath also Reason impallaced in his loftiest and most topping part, to wit, the head. And this hath our Client made choyce of deserved-

ly, as a castle and fort of great importance. Heere he is bred, heere he is brought up, heere his estate and mayntenance subsisteth; of this is he the native inhabitant and free denison, scorning the lower regions, and as ancient Poets sayd prettily,

There is no greater good

Then a good neighbourhood.

He hath the minde, hee hath the understanding, he hath prudence and wisdom for his neighbours, and almost familiars, so that the asse, which hath the least portion of these, a dull and lumpish creature, only knows not what it is to have a Louse, as it is commonly beleeved. On the contrary, these most prudent mortall creatures doe besides man, the divine and truely chiefe creature, pursue also most eagerly the dog and the nightingale, whom they perceive to be of most excellent wit, that it might be verified what first *Homer*, and then *Aristotle* have sayd,

Like will to like.

It was a happinesse of wit that made the Ancients to surname *Plato* divine, whose
Lice

Lice are become a Proverbe. To omit *Pherycides*, and *Alcman*, whose tickling adherents these were to the last gaspe. The chiefe gentry of them are imparked in the head.

The meaner yeamondry

Doe billet scatteringly.

For they doe almost every where send their colonies and make plantations in the apparell, in the eyebrowes, in the beard; though not all of the same kind, and form. If you looke after the antiquity of their pedegree, you must continue it beyond *Erictens* and *Cecrops*, even unto the times of *Dencalion*. For as soone as the stones wake warme with humane breath, our Client succeded that warmth; who ever since hath judged to bee best for him, to keepe himselfe out of the cold as much as he can. Man therefore is borne of stone, but the Lice are borne of Man. So much the nobler in his originall, as a man is nobler then a stone. *Aristotle* would have them bred of the flesh, but *Theophrastus* of the blood, both the most noble and prime parts

parts of the body, (as every one knoweth.) And they say they are born by corruption. Cruell Authors ! thinking to batter down innocency by this engine. Suffer not (my Canting Lords) that before your Barre, ignorance should prejudice and distresse the cause of this defendant, against the trueth. For if they goe on so, it will bee the same case with man, the same case with all other living creatures. For as from the corruption of bloud is sperme, so from the corruption of sperme both man and all other living are bred. What more beautifull then a Peacocke ? it is borne from an egge corrupted. What is more prudent then the Bee ? what more cleanly ? what more needfull in the world ? yet is borne from the corruption of an Oxe. For Nature doth beget nothing of another, but so, as that something is corrupted ; and by this way doth prelerve all things. Whereupon *Pythagoras* excellently sayd that nothing dyeth, but all things in this world are onely changed. Yea, on the contrary (so heavens prosper me) you will say, it is wonderfully
come

come to passe, that after the one and the same maner, two famous creatures are created, the Louce and the Phenix; one from his parents ashes; the other of a Nit; as not without cause the most eminent Authors doe conjoyne and compare the originall of both. If you beleeve *Aristotle* that there proceedeth nothing from a Nit, then you will make the first authour of a Louce, the deputy of Deity, I meane, The Vniversall heat; which the Arabes, not without cause, have called, The Creator; unto which, when this creature is to bee procreated, the naturall heat is adioyned. Now if you search into his education; as soone as the Louce enters into the Lease of his life, he is instituted in those arts & disciplines, which he thinketh are most conducing and importing for his course of life: he learneth not Swimming, because he liveth upon the continent; nor learning and sciences, in that he seeth these doe no wayes avayle their teachers, for the most part, unto the attayning of vertue. Therefore being most an end busied in husbandry

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and

and domestique affaires, all the spare time remayning from the exercise and care of feeding, it bestoweth on contemplation, and rest : and herein liveth most of all like the Gods ; whom *Homer* giveth this Epithete of *Easie Livers* : for hee doth not seeke his forrage, but hath his victuals in a cubbord, ready for his mouth ; where-soever he turnes himselfe hee fals to what is afore him, without any servicing. To omit another thing which is common to them with *Homers Deities*,

On bread they do not feed,

Nor drink what Grapes do bleed.

They do not manure or till the ground, but gently twich and prick mans flesh. If you demand the constitution of their body, it doth almost escape the eye-sight: Curious Nature hath woven together their members with such exceeding fineness, as that they fall under the intellect, and are almost invisable ; wherein they are of affinity with incorporeall things, who by their excellency, are above the senses, being to bee apprehended only by
reason

reason. And also with the atomes where-
with *Leucippus* in his contemplative ar-
chitecture, *Democritus*, and *Epicure* Car-
penter-like, made the world off, which
therefore a Roman Poet of the Re:inue of
Epicures did call *The materiall bodies*, *The*
first bodies, *The principles*, *The seeds of things*,
and *The matter*. But especially *Acarus* or
the Hand-worme, known unto *Aristotle*,
hath this affinity with atomes, which
hath almost got the same name; howsee-
ver of the same signification: for it can
neither bee divided, nor cleft, nor scarce
scene: which if it should offer it selfe to
the eye, and every particular member to
be viewed: I would make you presently
see first the Lice, and also the concurrence
of hooked, rough, and smooth Atomes.
Now it hath made choice of a quiet and
and retired course of life, not fluttering as
birds do, nor skip-hopping as a flea, but
according to the dignity of his life, stable,
and still: hee walketh with a slow, and
gravely composed gate: nor doth he seem
to imbrace any point of Philosophy more
C 2 than

than the Pythagorean silence; for nothing disturbeth more the intentivenesse of the minde, than a hurry, and a bustling noyle: which intentivenesse being continuall, it surmounts the blisse of man. Neither is hee altogether idle, and abstayning from action, for hee is alwayes feasting and cramming. *Aristotle* said well, that Man is a sociable creature, and therefore the foundation, and ground of a Commonwealth. The which no man (unlesse hee never saw him) but knoweth may as pertinently be said of this our client: for they live in familiar society one with another, and with man also: it is not so easily judged what kinde of forme they commonly use; only it is not much different from a popular State, for they are esteemed by the number; and are not transcended in judgement and worth by the plebeians; and they march to warre not in long rancks, and wedgewise-squadrons: but in clustred and round troopes; nor have they mutinously any civill conflicts among themselves, which in mankinde is both
mad

mad and horrid, but they encounter and bicker with man himselfe, whom oftentimes they conquer triumphantly: nor are they lesse constant in their league of of friendship with man, nay they surpasse him in fidelity, for

*When the merry store is spent,
Friends then shrink, and do absent,
For all fortunes share not bent:*

But a *Louce* is a constant stickler to a man: and neither comes nor goes with fortune; but is cheefly delighted with adverse (that is yours) fortune; so generous and nobly minded he is, for hee is a true companion and attendant to poverty:

*It shuns the Court and stately Gates
Of the wealthy Potentates.*

Wherefore as *Scipio* anciently said, that he was never lesse at leisure, then when he was at leisure: so I also doe thinke that you (*Mendicant Senators*) are never lesse alone, then when you are alone in prison and chaines: for you have about you perpetuall and trusty companions, that doe accompany you to the very Gallows, but

especially the Crab-lice, which doe take up their station in your Codpiece, Arme-pits, Beards, and Eye-browes: for what place soeuer they doe gripingly seaze on, they keep their hold untill the last gaspe. Concerning the rest, it is exceeding wonderfull, and almost incredible, what I shall tell you; for as famous Authors doe relate, that the great and tutelar gods of the Trojans did abandon the city, upon the Grecians sack-
ing of it: so these also doe when they perceive any body marked for death, they pack away by troopes, and this obseruation neuer failed the wisest Physicians and Philosophers. Whereupon some haue thought that these haue a propheticall faculty in diuining. Beholding the measure and compasse of their body, you will thinke they are able to atchieue either little, or nothing, but

*Reade the renowne and douted deeds of them,
And learne the worth of their heroicke stem,*

You will presently change your opinion, for whether it bee through an ingenious modestie, or else tooke up with other affaires,

fares, they doe contemne Chronicles, they doe conceale their praises and valiant acts, men being neuer the sorryer for it. *Scylla* the chiefe man of the world, and Commander of the Romans, who vanquisht *Marius* twice, and twice *Mithridates*, who dismantled and sackt *Athens*, who belmeared all *Italy* with slaughters: This man, I say, they did invade with troopes; to say nothing of *Arnulphus*, *Antiochus*, *Herode*, *Maximian*, *Pheretimus*, *Honorius*, *Cassander*: all Kings and Princes: not descending to relate of priuate personages, over whom they got most illustrious victories, incountring them weaponlesse and souldierlesse: as that if I have any judgement, my Client may deservedly challenge, and assume to himselfe this encomiasticke title out of the Greeke,

*I thus a Louce, doe men and Tyrants tame,
And of dread Themis I a Sergeant am.*

I would have giuen you the Latin, but that *Pediculus*, runs from a Roman verse; more friendly complying with the Greeks, as he hath reason; though he is courteous
and

and sociable enough with others, that hee hath begun the least familiarity with: for he doth not gash, nor hurt any one, but onely tickles them, unlesse whom hee invades in a troope, wherein (as *Socrates* saith in *Plautus Phædon*) 'tis a question whether it be a greater paine, or pleasure: but that if there be any paine, it is the progenitor of pleasure; which dainty kinde of tickling, (my Lords) I thinke you are so taken with, as that I imagine, it is your chieftest and most lushious relishment of your poore and miserable condition. Often haue I seene with what expressive delight, you use to rubbe and scratch, sometimes your backe, sometimes your head, sometimes your sides, sometimes another part, to which this your guest doth give the gentle itching twitch: for if Pleasure be as *Plato* saith, but a meere repletion, and that rising from indigencie: I wonder if you can bring any other cause of that your so mighty fricative pleasure, but this your accused defendant, whom (I will tell you a pretty jest) by all your scratching of your head,
and

and scrubbing of your body, you destroy never a whit the more, but multiply him. The Philosophers can tell you the cause hereof. What will you say and they prove Chirurgians, for the best approved Physicians do confesse, that it is good to have lice in the head. As for their death, with what wonderfull courage, how undauntedly do they suffer. For many times (being now at deaths doore, shaking hands with all the world, and scaffolded upon the very comb, the usuall place of execution, he walketh about securely, without being moved in minde at all; that he might do nought contrary to the dignity of his forepassed life, or scandalize his credit, whereof noble and brave spirits are ever especially cheary. *Augustus Caesar* is said to have wished for an easie departure, and quicke riddance in his death, which this creature (I thinke) onely hath, for he is not martyrd with lingering and chronicall, nor with smart and acute pangs: hee feeles not the Pleuresie, Stone, or winde-collick, I guesse, because at his birth, *Venus* stood in the eight
D place

place from the horoscope, which as the Mathematicians doe well declare, doth prognosticate a most easie and unpaining death to mortals; among whom, our Client is not the lowest in degree. Thus he is gone, but with the turning of a thumbe; herein onely to be lamented, because he suffers undeservingly, though not therefore the more miserable, for no man in his rectified judgement, can call calamitous innocency, infelicity: which they say *Socrates* said also before his death, when some of his friends did therefore grieve, that so good a man as he should suffer so undeservingly. Now the most part are extinguisht with untimely death, and therefore without Pompe, Shewes, and a Herauld, with a private, not a solemne funerall: they are exposed, rather then reposed in their tombes, perhaps because they dye in their minority, and before they come to age: wherefore commonly they decease intestate. These are but a few commendations, culled and flosculated out of many: for who dares hope to be able for to display them
them

them all. Since the top of all knowledge, and oracle of wisdom, *Homer*, (if the *Greekes* may bee beleaved) could not unfold the nature of this his perpetuall companion in a riddle:

What we tooke, we left, and what

We could not take, we doe bring that.

And overcome with fretting at so high a myserie, fairely made a dye on't. Perhaps it was in just judgement too, for some doe thinke, that some where in his verses, he spake contemptuously and unreverently of his Worship: especially the *Grammarians* thinke so, which have never stood ill affected to this our Client, being his hereditary friends and familiars.

Now you *Fathers and Peeres* of the beging regiment take all heed hereafter what you do: for if you please to inflict a penalty on them, you may with a trice confine and banish them; for they may bee either gently set down to the ground, or else in your courtesie they may bee merrily & indiciously bestowed upon another; where they may live as they did afore, and change nothing but the place; you have exam-

ple for it, & reformation in a matter of consequence is never too late. You cannot chuse but know that the Indians, ever since the Gymnosopbists, have been held the wisest of men, and almost the only sages. It is reported that that there is among them a Bancan nation, so named in that part, which now they call Guzzarat, who almost only conceiving of the excellency and endowments of this admirable creature, do cherish, harbour, and welcome it, as much as they can. Now as hee is wonderfully multiplying and increasing, after that his numerous offspring is begun to be diffusely propagated,

Where childrens children thronged be,
And their nephewed progeny.

That nation calleth for a Priest out of a desert, who receiving them with his hallowed hands, putteth them in his head, for their honest education. Some when they catch them, lay, and hide them in chincks of wals; and if any one in their presence do go about to kill them, they make intercession with their teares, and prayers, to forbear such a sinne in their sight: and if all be in vaine, they give

a golden ransome for their lives, and pay it down on the nayle. With these the wisest nation, the Iewes do agree, who in their Talmud or Canon-law, do censure the murderer of a Louse on the Sabbath day, and hold it unlawfull to looke for Lice by their Sabbath candels. If you never heard of this, now at last bee moved, and let your conscience feelee some compunction : Be mercifull to them, & adiure you by the ghosts of their martyred predecessours. Spare your miserable suppliant conquered, cosens and kindred, that are borne of you, that are bred by you, which tend on you, follow you, and adhere to you ; which are ready to undergo either fortune with you. Beware, lest you apostatize from truth, by idolatrizing upon only fancy, or maintaining stifly a conceit aggravated with felony.

Vivat Pediculus.

FINIS.